

Hand Book of the
Brotherhood of
St. Andrew in Canada



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HAND-BOOK

of the

Brotherhood of St. Andrew

IN CANADA

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Foundation of the
Brotherhood of St. Andrew

1. St. Andrew

"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias.

. . . And he brought him to Jesus."

ST. JOHN 1 : 40-42.

2. Prayer

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

ST. JAMES V : 16.

3. Service

"Brethren, if any of you do err from the truth, and one convert him: let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

ST. JAMES V : 19-20

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The Brotherhood of St. Andrew.

The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among men, especially young men. It was formed in recognition of the fact that every Christian man is pledged to devote his life to the extension of Christ's Kingdom on earth. It is composed of men of every station in life, the majority of whom are active in the affairs of the world, who are understood to have acknowledged this responsibility as resting upon themselves, and who are ready to strive, like St. Andrew, to lead men nearer to Christ. Personal allegiance to Him, loyalty to His Kingdom, belief that there is work to be done for the spread of the Kingdom among men, especially young men, a conviction of individual responsibility for entire consecration to that work, and the spirit of Christian fraternity—these are the fundamental principles on which the Brotherhood has been established and developed.

The Brotherhood originated in 1883. On St. Andrew's Day in that year a dozen young men of St. James' Church, Chicago, agreed to pray daily for the spread of Christ's Kingdom among young men and to make an earnest effort each week to bring at least one young man within the hearing of the Gospel of Jesus Christ.

The field of Brotherhood work is thus to a certain extent limited, but it is a field in which so

much work needs to be done and in which men are so much required, that this very limitation has seemed to prove itself a great source of strength. Whilst the direct scope of its object is limited, the *personnel* of the workers is all-embracing as the Church itself. Men of every rank, profession, trade and calling in life, of every color and of every age are united, and are welcomed on the broad platform of the common Fatherhood of God, and of the common brotherhood of man, for the good of their fellowmen.

There are two rules only, viz., Prayer and Service, which have throughout its history characterized the Brotherhood. In fulfilment of the object for which the members are banded together they have undertaken to obey the two rules named above so long as they shall retain their membership. These rules simply define the least amount of service which a loyal member of the Brotherhood, or, indeed, any Christian man, should render. And the same report comes from all parts that where they are obeyed simply and honestly, many are brought in. Wherever the effectual fervent prayer of a righteous man goeth up, it, indeed, "availeth much;" wherever the King's servants go into the byways and hedges, and compel men to come in, the supper is, indeed, furnished with guests.

Every faithful member stretches out his hand each day, and by prayer takes hold on the power of God to wield it in the fight against the enemy, to win over his dupes, to free his slaves, to rescue the wounded and cheer up the disheartened. Every faltering, groping member is sustained and kept in line by the obligation to perform regularly a definite minimum service, a thing he can do, and a

thing that brings a blessing to the doer. The rule sets apart a small portion of ground that must be covered by every member; the object of the Brotherhood opens up and spurs on to a field world wide. So the given method of service is simple and single, but the spirit of the Brotherhood consecrates to the work all the zeal, tact, common sense and experience of its members. The grandeur of the object, and the vital nature of the issue, call for every talent and every sacrifice, that the Kingdom may indeed come.

The Brotherhood works in and for that branch of the Holy Catholic Church known as the Church of England in Canada, and only by the approval and under the leadership of the clergy. Any baptized man is eligible for membership, but membership can only be had through a local chapter. There is no membership at large. It consists of parochial Chapters independent in all particular and local affairs, but dependent upon one another, and responsible to one another, as regards the interests and obligations made common to all. In the formation of Chapters, the only general requirements are these: 1. That the sole object of the Chapter shall be the extension of the Kingdom of God among men. 2. That each member shall pray daily for this object. 3. That each member shall work steadily and systematically for this object. 4. That all shall be done with the approval of the clergy. Conventions are held periodically at which every Chapter in good standing is entitled to be represented. The convention appoints a Council which is charged with the executive direction of the general organization. A Council office is maintained, as Headquarters for the Brotherhood, and as a centre

through which the different Chapters are brought into sympathy and touch with one another. While the Brotherhood is simply a federation of parochial societies, yet its very name and the whole idea of its mission tend to give its members large conceptions of Church life and activity, and the practical value of union and co-operation is forcibly presented to them in all their work.

Therefore, the Chapters of many cities, neighborhoods and dioceses have associated themselves in Local Assemblies, in order to promote better acquaintance among and common work by the Churchmen of the community. Their officers greatly aid the general work of the Brotherhood by counselling the active Chapters, by visiting and aiding the lagging Chapters, and by assisting in the formation of new Chapters. These organizations have united men for conducting mission work, visiting hospitals and prisons, canvassing the whole or a section of the town, holding special Lenten services and distributing the invitation of the Church more widely than could otherwise be the case.

The organization of the Brotherhood is thus marked by extreme simplicity. Complicated machinery has been avoided throughout. Everywhere emphasis has been laid upon individual responsibility for individual character, work and influence. The principle has been fixed in naming the Brotherhood after that saint who, when he had found the Messiah, *first* sought his own brother and brought him to Jesus. All questions as to the methods of work are solved by following this apostolic example, which so plainly teaches that the disciple of Christ cannot keep to himself the good news of His coming, that his field of work is the

man next to him, that his efforts should be prompt, earnest and direct, and that his only source of strength will be fellowship with Him whose coming he is constrained to show forth.

The lesson above all others learned in past years of service in the Brotherhood, has been the necessity for consecrated Christian lives on the part of its members.

All methods ultimately resolve themselves into the method of example. Strength of character can only be induced in others by strength of character in ourselves. Men can be brought to the Master only by men who have been with Him and have caught in some measure the secret of His life. An intelligent understanding of the vast extent of the field of work should be combined with a modest willingness to do the work that is nearest at hand, however small and insignificant it may be. The Brotherhood man who vows before God to conduct one man safely to the Holy City, if God will grant him, but who never turns backward if no man will go with him—this is the man for war, for God. He is the man who prays, who believes, who strives, who asks not for the great things, only, to do, but who does not despise the meanest work, and does not despair because of the most meagre results. The work is God's, and the results are His also, but its extent, its real nature, its requirements are only beginning to be understood. Here and there it has had its errors and its consequent failures; but so long as it rests on prayer to God and work for man it will stand firm. "because it is founded on a rock."

Official recognition has been given to the Brotherhood by the Synods of every diocese in Canada and also by the Provincial Synod.

At the General Synod held in Montreal in September, 1902, the following resolution was passed:

"That this General Synod recognizes the work in extending the Church's influence already accomplished by the Brotherhood of St. Andrew, an organization of single aim, to wit: The extension of Christ's Kingdom among young men, and binding its members by the two simple rules of daily prayer in that behalf, and at least weekly individual effort therefor.

"That this Synod therefore heartily endorses the said Brotherhood and commends it in the hope that clergy and laity will do what in their power lies to extend its sphere of usefulness and work."

There is little doubt now in any thinking person's mind of the necessity in these rushing days of endeavoring to introduce a little more practical religion into the affairs of every-day life and laymen of the Church can, on Brotherhood lines, do a work which the clergy unassisted can hardly hope to accomplish. Although in the past the Church has not been without her devoted and active laymen enlisted in this same work amongst young men, still their efforts have lost much through being individual, and the discouragements of unassisted work have too often forced them entirely to desist.

In the Brotherhood these same men find all the helpfulness and encouragement of a mutual co-operative society, with the added stimulus of the knowledge of large numbers of men working on the same lines and in the same Order throughout the length and breadth of the land.

It is a great cause for devout thankfulness that, owing to the singleness of aim and simplicity of methods of the Brotherhood, there has been an entire absence of anything like partyism within its ranks. The members individually and collectively are too much animated by the single object of the Brotherhood, namely, the spread of Christ's

Kingdom among men, especially young men, to risk losing many chances of extending their influence, by dwelling upon matters on which there are well-known diversities of opinion.

To doubt that the work of the Brotherhood has been blessed would show an utter want of faith; and, as long as its members realize, daily and hourly, their dependence upon the guidance of the Holy Spirit, recognizing Him in all things as their Supreme Director, and are actuated by devotion to our blessed Lord and His Church, and by self-sacrificing love one to another, it must and will be blessed.

Constitution.

ARTICLE I.

SECTION I.

OBJECT.—The sole object of the Brotherhood of St. Andrew in Canada is the spread of Christ's Kingdom among men, especially young men, and to this end every man desiring to become a member thereof must pledge himself to obey the Rules of the Brotherhood so long as he shall be a member. The Rules are two: The Rule of Prayer and the Rule of Service.

The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

*It should be noted that a member of the Brotherhood is not asked to pledge himself to unqualified obedience to these Rules. He agrees to observe them only so far as he is able and so long as he shall remain a member of the Brotherhood. (See Admission Service, page 39.)

SECTION II.

BASIS OF UNION.—Any organization of men in any Parish or Mission of the Church of England in Canada, effected under this name, and with the approval of the rector or minister in charge, for this object, and whose members so pledge themselves, is entitled to become a Chapter of the Brotherhood, and, as such, to representation in its Conventions, unless such approval be withdrawn.

No man shall be an active member of a Chapter who is not baptized, and no member shall be elected presiding officer, or a delegate to the Convention, who is not also a communicant of the Church of England in Canada

ARTICLE II.

THE ANNUAL CONVENTION.—A Convention of the Brotherhood shall be held annually, and the basis of representation of the Chapters therein shall be one delegate for each ten members or fraction thereof in good standing. The Convention shall have the power to determine whether organizations seeking representation are entitled to it, and to pass upon the credentials of individual delegates. The Convention shall have sole power to legislate for the Brotherhood, and on all questions requiring a vote it shall, upon demand of five delegates, be taken by Chapters, each Chapter represented being entitled to one vote.

ARTICLE III.

THE COUNCIL.—The Convention shall appoint each year a Council of 21 members, to hold office until the next session. This Council shall have

power to execute *ad interim* the provisions of this Constitution and the rules and orders of the Convention. It shall elect its own officers, and shall have power to enact by-laws for the transaction of its business, and to fill vacancies occurring in its number by death, resignation or otherwise. It shall also have power to appoint one or more secretaries in each diocese. Its headquarters shall be in Toronto, and four of the members shall at any time constitute a quorum for the transaction of business.

ARTICLE IV.

FINANCIAL SUPPORT.—Each Chapter shall pay to the Treasurer of the Council, as its quota of the expenses of the Convention and the Council, fifty cents per annum *per capita* of its membership. But a Chapter organized in the last half of a calendar year shall have one-half of its quota related.

Quotas shall be payable as follows: Upon organization each Chapter shall forward to the Council, with its ratification of the Constitution and its report of organization, its quota, based upon the number of its charter members. For each subsequent year it shall forward its quota to the Council on January 1st, based upon its membership on the St. Andrew's Day preceding.

ARTICLE V.

This Constitution may be amended at any Annual Convention by a two-thirds vote of all the Chapters represented in said Convention.

The Rule of Prayer.

The first rule of the Brotherhood is the Rule of Prayer. It is realized that the man who prays well will work well. The fact that the fulfilment of this duty is private and personal in character makes it difficult to deal with as a rule; yet just for that reason it should be the more carefully considered and guarded. In the Christian life nothing can be substituted for this daily recourse to the source of life and strength. Let the Brotherhood man then not be diverted from this primal thought of the Order. There must be different methods of obedience to the Rule of Service, but there can be no variety of opinion as to the Rule of Prayer. The only method of fulfilment is earnest supplication "for the spread of Christ's Kingdom among men, especially young men, and for God's blessing on the labors of the Brotherhood." This may take the form of spontaneous exercise of spiritual devotion; it may be expressed in one or more of those strong and soul-stirring collects which the Church sets forth for the different Sundays of the year; or it may be nothing more than the three words, "Thy Kingdom come." The rule does not prescribe any particular words as essential. It simply defines the subject and time, and places upon the list of definite engagements and duties the hour of prayer. The Brotherhood of St. Andrew should be preeminently a praying band.

As the members gather in Chapter meetings and conferences to discuss common work, to give zeal for service to one another, so they should meet regularly for common prayer, either as a Chapter or in smaller bands of three or four. Thus by the grace given to many together each may become better fitted for private devotions, or may learn of special objects for which to pray. Especially they should endeavor to kneel frequently together (monthly if possible) at the Table of the Lord, there silently to renew their vows and to strengthen the bonds of Brotherhood.

The Rule of Service.

In their effort to fulfil the Rule of Service Brotherhood men have endeavored to keep clearly in view the object of the Brotherhood, for the object must always be of greater importance than any suggestion or rule for its attainment. The principle the Brotherhood has tried to embody in its Rule is the responsibility of the Christian man for continuous and reverent work to help some other man or men to come into living relation with our Lord, through His Church. The Rule does not contemplate a number of men hastily spoken to week after week. It does not require that the Brotherhood man shall bring his influence to bear upon, or to convey the Church's invitation to some new man every seven days. Neither is the Rule intended to reduce the efforts of all workers to a dead level of uniformity.

How, then, it may be asked, have Brotherhood men endeavored to keep their Rule of Service? An answer may be attempted, provided two facts are understood,—that the answer is not intended to release any one from using his own observation and judgment in his efforts to keep the Rule, and that no matter how much or how little may be done, the Rule is only truly kept when there goes with the word, or the silence, or the act, the intention of making it count for the spread of the Kingdom of God among men.

Sometimes Brotherhood men, in too many words, ask strangers, acquaintances or friends to come to church. At times they fulfill the Rule best by saying nothing. They are endeavoring by some quiet word, some unobtrusive act, to arouse from his indifference to higher things some man whom they may meet, in the course of business, or in the discharge of social duties. They are welcoming men to the services of the Church and thus trying to induce in them the habit of regular attendance. They are taking their part heartily in the services with the distinct purpose of making the worship more attractive. They are visiting in their homes or lodgings men who need the companionship or sympathy of other men. They are bringing men within the hearing of the Gospel by leading Bible classes, or by trying to bring others to them, and, as members of the classes, endeavoring to make them as attractive as possible for those who come.

Rarely do Brotherhood men do better work than when in a Sunday school they are teaching the boys verging on young manhood, trying to attach them to the Church, to mould their lives and to place high ideals before them. They are carrying the Prayer Book service, through missions, to men who cannot or will not attend a parish church. They are calling upon sick men who need sympathy and cheer. They are on the lookout for newcomers to their towns or neighborhoods, in order that they may inform them of the location of the Church, the time of its services and the fact of its welcome. They are talking frankly and manfully with some friends about the sins that so easily beset them, or with-

out talking are trying to stand between others and their temptations. They are pressing upon some the duty of enlistment in the Kingdom of God by baptism, urging others to claim the full privileges of citizenship through confirmation, and trying to bring back to the blessedness of communion still others who are neglecting this Sacrament.

Some Brotherhood men are trying to answer the questions of those who are honestly troubled about their faith. Some men are writing to others who are beyond the reach of their voices. All cannot always speak, but all can try to make their efforts tell by living the straightest, cleanest, manliest, most hopeful, most helpful life they can, with the deliberate purpose of making it a force to attract men to the Kingdom of God.

One of the best ways in which the Brotherhood principles can be applied is to make the Chapter the heart and core of a larger organization. If the Parish be highly organized, with men's classes and clubs, it will be easy for the Chapter to use them as stepping stones to the Church, and to bring to Baptism and Confirmation men who joined the classes and clubs merely for their education or social advantages. But the Brotherhood man must always remember that he joins for the deeper purpose of bringing some man nearer to Christ.

It should be remembered that Brotherhood men do not pledge themselves, as many seem to think, to bring a man to a church service or Bible class every week. They do agree to make an earnest effort each week to lead some man nearer to Christ through His Church. Even so,

they make no unqualified pledge, but as noted in the service of admission (see page 39), promise to observe the Rules so far as they are able.

The Brotherhood's method of work is the "one by one" method. The personal influence of the individual Brotherhood man, exerted personally on some other man, is the kind of work on which the Brotherhood insists. It relies but little on machinery. It has learned the futility of institutional methods or corporate efforts, unless behind them lies the personal influence of a consecrated man. The methods in which the Rule of Service can be fulfilled are as numerous as the men who need to be brought nearer to Christ through His Church, but unless the golden thread of personal influence be woven up and down, in and out, through and through, it is not real Brotherhood work.

How to Organize a Chapter.

First obtain the consent and approval of the Rector or Minister in charge.

Write to the Brotherhood Office, 23 Scott St., Toronto.

Approach, one by one, a few picked men, two or three if no more are available, and talk the matter over with them, pointing out the definite objects and methods of the Brotherhood, and asking them to consider the matter earnestly. Picked men are not necessarily men of large gifts or exceptional ability, but men of purpose, men of determination, who will bring to the work of the Brotherhood the same energy, tact and common sense they would apply to any business venture. To these qualities must be added faith and prayerfulness.

Having allowed due time for consideration, call these men together, and with them take up the Brotherhood Hand-Book and "Points on Brotherhood Work." Read them over carefully, discuss them, and fully inform yourselves as to the nature and responsibilities of the work to be undertaken. Do not shirk the difficulties. If the attendance of an active Brotherhood man at this meeting can be secured to answer questions, so much the better.

If it should be thought desirable to delay organization, let the men go home to think and pray about their duty in the matter. At the end of a week or more call the same men together again, and let those who acknowledge that it is their duty and desire to work for the spread of Christ's Kingdom among men, especially young men, and who purpose to do it faithfully and systematically and on the lines laid down by the Brotherhood, form themselves into a Chapter. The clergyman should then admit them to membership. See form, page 39.

Organization may then be effected by the election of the following usual officers, viz.: Director, Vice-Director and Secretary-Treasurer, and the adoption of such By-laws as may seem necessary (see sample form of By-laws, page 33). Three or four men are sufficient to effect such organization. Quality rather than quantity should be the desideratum of the Chapter as regards membership.

The Chapter thus formed should then ratify the Constitution and cause a report of the proceedings (on a form furnished for the purpose) to be forwarded to the General Secretary, duly signed by the officers elected, approved by the Clergyman, and accompanied by the Chapter quota, as provided in Article IV. of the Constitution, 50c. per member. But a Chapter organized in the last half of a calendar year shall have one-half of its quota rebated. A Charter will then be issued by the Council. Before adjourning, let the Director assign each member some definite work.

If it should be thought advisable to give the men an opportunity to test themselves and the Brotherhood, a Probationary Chapter may be formed, which should hold regular meetings, and they can begin work at once in fulfilment of the Rule of Prayer and the Rule of Service, without formally pledging themselves. Work on this basis may be carried on for a period of from one to three months, at the end of which time they may proceed to organize as before outlined.

At the first meeting after organization look carefully over the field for work—that is, the Parish and neighborhood—for what needs to be done, and then proceed to do it, carefully, systematically, and methodically, keeping a proper record of work assigned to, and reported by, each member.

Relation to the Parochial Clergy.

The relation existing between the Parochial Clergy and the Brotherhood may be defined as follows: Under the Constitution no Chapter can be formed in any Parish or Mission without the written approval of the Rector or the Minister of charge. No Chapter can continue to exist without that continuing approval. If it be withdrawn the Council will withdraw the Charter of the Chapter.

Methods of Work.

The nature of Brotherhood work is determined by its single object, by the example of its patron Saint, and by its Rule of Service. These are the same for every member and every Chapter, but they are variously applied to meet particular circumstances. Many different methods of work have thus been developed and employed. A Bible class for men has always been a distinctive feature of Chapter work. The same may be said of welcoming strangers to church services, and visiting young men at their homes for the purpose of getting into personal touch with them and inviting their attendance. Special services for men, open Chapter meetings, distribution of church notices and invitation cards, reading-rooms, hotel work, services and visiting in hospitals, prisons and other public institutions, daily prayer, endeavoring to bring men to Baptism and Confirmation, winning back to the Holy Communion those who have become indifferent, and trying in all relations of life, business, social,

or religious, to exert a wholesome, manly influence on those with whom they come in contact—these are some of the methods of Brotherhood work. A persistent effort to influence the men, especially the newly confirmed of your Parish, to be regular communicants, will prove the highest sort of Brotherhood work. This may be accomplished by personal endeavor to make your Chapter monthly corporate communion more and more a men's communion service.

Secretaries should advise the General Secretary at 23 Scott Street, Toronto, of the removal of any man from your Parish, giving full particulars and new address. He will forward his name to the proper Chapter or Clergyman to look him up in his new home. An unending and unfailing method is to follow up your man.

Further information on this subject is given in the pamphlet "Points on Brotherhood Work," which contains brief and pointed hints regarding the practical application of the Brotherhood idea.

It is understood that Chapters of the Brotherhood, as such, shall conduct their work on truly spiritual lines only. Socials, concerts, bazaars, etc., do not properly come within the scope of Chapter work, although the individual Brotherhood man may make use of such meetings in his efforts to win a man for Christ.

Chapter Meetings.

To ensure a successful Chapter you must have live, bright, earnest meetings. If possible meet once a week and in any case not less than twice a month. Never lose sight of the fact that the great object of the Chapter Meeting is to instruct and energize members of a Chapter in their two-fold duties of prayer and service. *Commence on time. Make your devotions a very real part of the meeting. Conduct your business in a business like way, but have as few resolutions and arguments as possible.*

The most important part of your meeting after the devotional exercises will naturally be the reports of personal work, the reports of organized work, such as reception, distribution, visiting, Bible class, etc., and the assignment of new work. The Director should come to the meeting with assignments of work, etc., prepared, and see to it that no member leaves a meeting without having definite personal work to do, and the Director and whole Chapter should expect reports on that definite work at the next meeting.

If you have time for discussion you cannot do better than take up this Hand Book and read it and discuss it page by page. Then treat "Points on Brotherhood Work" in the same way. Then take up some bright article from St. ANDREW'S CROSS or some inspiring Address from the Convention Number of the same paper.

Try and keep in touch with those who have been members of your Chapter, but have moved away or dropped out. It is well to go over the whole roll of the Chapter, at least at the Annual Meeting. At your Annual Meeting, see that your officers bring in a full written Report, summarizing the whole work of the year.

Historical Statement.

To those who have watched the Brotherhood in the United States and Canada, from its commencement, its history and progress exhibit in the most striking way the guiding influence of the Holy Spirit. The Order was a new thing, without precedent, and in the hands of comparatively young men. It was, from its start, aggressive. It had from its commencement to set itself against many prevalent habits of life and thought. And yet, by the guidance of that Spirit, no grievous mistakes have been made, and the movement has gone steadily on, growing in size, and influence, and gaining in wisdom day by day.

IN THE UNITED STATES.

The Brotherhood in its present form had its origin in the United States, in a young men's Bible Class of St. James' Church, Chicago, on St. Andrew's Day, 1883, when a band of twelve, with the approval of their Rector, Rev. W. H. Vibbert, D.D., and under the leadership of the teacher of the class, Mr. James L. Houghteling, pledged themselves to pray and work for the extension of Christ's Kingdom amongst young men upon the basis of the two simple rules of daily prayer and weekly effort in that behalf, which have ever since been the sole rules of the Brotherhood. The outward results of one year's work in

the Parish were so remarkable that other Parishes formed similar organizations, and the movement spread because it was found to answer to a grievous need in the Church.

Mr. James L. Houghteling was elected President of the Council appointed at the Third Convention (1888) in New York, and he continued to hold that important position until October, 1900, when Mr. H. D. W. English, of Pittsburg, Pa., was elected President, which office, owing to ill-health, he was compelled to resign in 1904.

The Nineteenth Annual Convention held at Philadelphia, 1904, was specially marked, and will be ever memorable, owing to the presence of His Grace, The Archbishop of Canterbury, who brought a message of love from the Mother Church, and who manifested the deepest interest in the work of the Brotherhood, and in straightforward, earnest words charged the members to consecrate heart, mind and soul to the task which they had set themselves to do. At this Convention Mr. Robert H. Gardiner, of Gardiner, Me., was unanimously elected President.

The history and growth of the Brotherhood is intimately bound up in its Annual Conventions, both in the United States and in Canada, each one of which has been of great significance. Each has represented the special results of a year's work and thought throughout the Order, and has largely determined its future development. These Conventions have been to a remarkable degree free from controversy. They have been schools for training workers and occasions for Christian fellowship, not battlefields for supremacy. A truly disinterested desire that the right things should be done has kept men from saying and de-

ing wrong and foolish things. The Conventions have, therefore, ever been times of great refreshment and uplifting.

IN CANADA.

Within three years of the first American Convention of 1886 a few scattered Chapters of the Brotherhood were organized in Canada, and in the Fall of 1889, one or two young men found their way from Canada to the Cleveland Convention, and came back full of enthusiasm for the work. Largely as a result of their visit an initiatory meeting of the Chapters in Canada was held in Toronto in the month of June, 1890, when the dozen Chapters then in existence united formally in the "Brotherhood of St. Andrew in Canada."

At the First Annual Convention held in Toronto in 1891 Mr. N. Ferrar Davidson, Toronto, became President of the Council, a position which he continued to hold until October, 1902, since which date Mr. James A. Catto, Toronto, has filled the office.

Annual Conventions have been held regularly as follows: Toronto, Ont., 1891; Toronto, Ont., 1892; Kingston, Ont., 1893; Ottawa, Ont., 1894; Woodstock, Ont., 1895; Montreal, Que., 1896; Buffalo, N. Y., U.S.A. (International), 1897; Hamilton, Ont., 1898; St. John, N.B., 1899; Toronto, Ont., 1900; Detroit, Mich., U.S.A., (Joint American and Canadian), 1901; Brantford, Ont., 1902; Toronto, Ont., 1903.

These Conventions have been successful, in a remarkable degree, in arousing and sustaining the interest of the members in the sole objects of the Brotherhood.

In no case was this more marked than at the Twelfth Annual Convention held in Brantford, 1902. At this Convention a "Forward Movement" was inaugurated, resulting in the appointment of Rev. W. Bertal Heeney, B.A., of Christ Church, Belleville, as first Travelling Secretary of the Brotherhood in Canada until 1st October, 1903, this being as long as Mr. Heeney felt justified in leaving his parish. In January, 1904, the present Travelling and General Secretary, Mr. F. W. Thomas, of Toronto, was appointed with Mr. W. G. Davis, of Hamilton, to assist him until 1st October, 1904, when Mr. Davis entered Trinity College, Toronto, to take his Theological course. In the spring and summer of 1904 that part of Canada east of Lake Huron was carefully and systematically covered by the two secretaries, with the result that 46 new Chapters with a membership of 750 men were added to the strength of the Brotherhood. Since October, 1904, Mr. Thomas has continued the work alone, one of his most important trips having been that to the Pacific Coast, embracing some fifty cities and towns in the great West, where 23 new Chapters have been organized, 8 dormant Chapters have been revived, and 26 other parishes, or active Chapters visited and strengthened. The total addition to the membership of the Brotherhood brought about by this trip through the west is not less than 300 men, and the total membership of the Brotherhood in Canada at 1st May, 1905, is not less than 2,000 men in 200 active Chapters. In the Junior partment of the Brotherhood in Canada the membership at 1st May, 1905, is 400 in 40 Chapters. It is clear to those who have watch-

ed the growth of the Brotherhood in Canada that the services of a travelling secretary will always be necessary if our organization is to maintain its true position as an aggressive working force in the Church.

INTERNATIONAL.

The first formal agreement between the Brotherhood in the United States and any outside Brotherhood, was the Concordat entered into between representatives of the Brotherhood in Canada and representatives of the Brotherhood in the United States at the Philadelphia Convention in 1890. This was supplemented by a more comprehensive document, which was adopted by the American Brotherhood at the Washington Convention in 1894, and ratified by the Canadian Convention at Woodstock in February, 1895.

The first International Convention of the Brotherhood throughout the world was held at the city of Buffalo, N. Y., on October 13th to 17th, 1897. This was undoubtedly the most representative and the most important laymen's gathering ever held at any time in the Anglican Communion. There were registered at this Convention some 1,335 delegates and visitors, including Bishops of the Church from England, the West Indies, Canada, and the United States. Clergy from China, Japan, the West Indies.

The report presented to this Convention stated among other things: "The Brotherhood of St. Andrew, as an organization, may, indeed, in the providence and wisdom of God, pass away; but the principles for which it stands, and which it

has made real and vital in the lives of thousands of men, can never die. These principles are:

(a) The responsibility of the baptized man to realize his baptism.

(b) The use of prayer and personal effort in bringing men within the influence of the Gospel of Jesus Christ as this Church has received and proclaims the same.

(c) Loyalty to the Church, to her Bishops and to the Clergy."

At this Convention it was formally decided that a Standing International Committee should be appointed, consisting of four representatives from the American Brotherhood, three from the Canadian Brotherhood, and two from every other national Brotherhood.

The American and Canadian Brotherhoods again met in joint Convention at Detroit in July, 1901, the Canadian Brotherhood being represented by nearly 100 members. During this Convention the long discussed changes in the Rules of Service were practically settled and the way was paved for the formal amendment to the constitution adopted by both Brotherhoods at their Conventions of 1902.

SCOTLAND.

On St. Andrew's Day, 1891, representatives from a few organizations, which had been formed on Brotherhood lines in parishes in Glasgow, Edinburgh and other cities in Scotland, met in Edinburgh and organized the Brotherhood of St. Andrew in the Scottish Episcopal Church. The movement has grown slowly but steadily.

The headquarters of the Brotherhood in Scotland are at 107 Princes Street, Edinburgh. The Secretary is George B. Chalk, 3 Kelbourne Street, North Kelvinside, Glasgow.

ENGLAND.

In England several parochial Chapters had been working on the general lines of the Brotherhood for some years, but it was not till June 12th, 1896, in London, that a national organization was completed by the adoption of a Constitution, the ratification of the Washington basis of union and the election of a Council. George A. Spottiswoode, London, was elected President, with Earl Nelson, as Chairman of the Council.

The Brotherhood has since made considerable progress in England. The increase of Chapters has been slow, but the growth has been of a most healthy order. On the death of Mr. George A. Spottiswoode, Earl Nelson became President of the Brotherhood.

The Secretary of the Council of the English Brotherhood is Albert E. Norman, 328 Mansion House Chambers, 11 Queen Victoria Street, London, E.C.

SOUTH AFRICA.

There are several Chapters in South Africa affiliated with the Brotherhood in England.

THE WEST INDIES AND SOUTH AMERICA.

In April, 1896, the Brotherhood was formally organized in Jamaica under the presidency of

the Most Rev. Enos Nuttall, D.D., Archbishop of the West Indies. This Brotherhood includes Chapters in Jamaica, British Honduras and Trinidad.

The Secretary of the Council of the Brotherhood in the West Indies is Mr. G. T. Armstrong, Spanish Town, Jamaica.

JAPAN.

In 1893 the Bishop of Tokyo asked that a Brotherhood man be sent to Japan. Twenty men answered the call for volunteers. Charles H. Evans, of the Brotherhood in the United States, was selected, and upon his entering the ministry after two years' work, the Brotherhood sent out Prof. Frank E. Wood, who worked in Japan seven years and established a Japanese National Council.

Several Canadian missionaries take a deep interest in the Brotherhood in Japan.

A Sample Form of By-Laws.

I. MEMBERSHIP.

1. Any baptized member of the Church of England shall be eligible, and may be proposed for membership at any meeting of the Chapter, and admitted as a Probationer.

2. After a term of service under the rules and regulations of the Brotherhood of not less than two months, a Probationer shall be advanced to full membership, unless objected to by the Rector or Director.

3. The membership fee shall not be less than — cents per month.

II. OFFICERS.

1. Director, Vice-Director and Secretary-Treasurer, who shall be elected at the annual meeting.

III. MEETINGS.

1. The annual meeting shall take place on St. Andrew's Day, or within one week thereof.

2. Regular meetings shall be held every ——— evening at ——— o'clock.

3. Other meetings shall be held as appointed by the Director.

4. Members are expected to attend all regular meetings, or, where possible, to give notice of absence to the Director in writing with report of their work.

5. The communicants of the Chapter are expected to attend the Holy Communion as a body on the — Sunday in each month.

IV. ORDER OF BUSINESS.

The order of business at regular meetings shall be:

1. Devotional exercises.
2. Roll-call.
3. Minutes of previous meeting.
4. Admission of members.
5. Reports of personal work.
6. Assignment of new work.
7. Reports of committees.
8. Miscellaneous business.
9. Discussion of some practical question.

V. QUORUM.

No resolution, except one to adjourn, shall be put to vote at any meeting unless there be present at least one-third of the members; but a less number shall have power in all other respects to proceed with the regular order of business.

VI. AMENDMENTS.

Amendments to these By-laws proposed at any regular meeting, may be made at any subsequent regular meeting by a two-thirds vote of the members present.

The Junior Department of the Brotherhood of St. Andrew.

The Junior Department is based upon the conviction that the aggressive work of men in the Church requires some previous training, and that boys are susceptible of such.

The need of this training is felt not only by the Church, many of whose members drift away at a critical period of their young lives, but by the Brotherhood of St. Andrew, whose efficiency is impaired by the admission of young men, unfitted through lack of previous training for its active work.

The Junior Department, to meet these needs, is organized with a two-fold object: *Firstly*, from the point of view of the members of the Junior Department, its object is the spread of Christ's Kingdom among the boys on lines similar to those which, it is hoped, they may afterwards follow as members of the Brotherhood of St. Andrew. *Secondly*, from the Brotherhood point of view, it is designed to serve as a training-school from which a supply of trained workers may be drafted into the Senior Brotherhood.

The following conditions are necessary for the organization of a Chapter:

1. The Chapter must consist of three or more boys at least 14 years old, who have been baptized.
2. It must be organized in a parish, mission or educational institution of the Church of England, in the Dominion of Canada, with the consent and approval of the rector or minister in charge.
3. Its object must be the spread of Christ's Kingdom among boys.
4. Every boy desiring to become a member of a Chapter must pledge himself to obey the follow-

ing Rules of Prayer and Service so long as he shall be a member. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among boys. The Rule of Service is to take some part in the worship and work of the Church, and to try each week to bring other boys to do the same.

For further information, address the General Secretary, from whom a Handbook of the Junior Department may be obtained.

St. Andrew's Cross.

ST. ANDREW'S CROSS is the official organ of the Brotherhood. It has been issued regularly each month since October, 1886, and is published at the office of the United States Council. Its aim is to build up the Brotherhood and increase its usefulness. As a bond of union and a means of communication between the Chapters, it is invaluable. Experience has shown that every member should avail himself of its help. The annual reports show that the life, energy and success of the respective Chapters are almost invariably in direct proportion to the circulation of the paper among their members. This fact is significant. There is a Canadian page, the matter for which is supplied from Canadian headquarters.

Subscriptions to ST. ANDREW'S CROSS are solicited from all members of the Brotherhood and from all church-people, especially men. The subscription price is \$1.00 a year in advance, or 60 cents each in clubs of ten or more. Remittances and addresses should be sent to ST. ANDREW'S CROSS, Broad Exchange Building, 88 Broad St., Boston, Mass., U.S.A.

General Information.

Each Chapter should see that its quota for the current year to the Council expenses, calculated at fifty cents a member on the membership of the Chapter as of the previous St. Andrew's Day, is remitted by the proper Chapter officer to the Treasurer of the Council *on the first day of January in each year*—cheques and orders to be made payable to the Treasurer, Brotherhood of St. Andrew, in Canada, 23 Scott St., Toronto.

Each Chapter is expected to send in reports upon forms as furnished by the General Secretary. The Secretaries of the various Chapters are urged to observe this request, as upon a strict compliance therewith depends the knowledge which the Council will from time to time have of the general working of the Order. This request applies especially to the Annual Report called for from each Chapter prior to the Annual Conven-

PUBLICATION AND BADGES.

The officers of each Chapter should see that their members are equipped with, and that they make themselves familiar with, such necessary publications as the following: This Hand-Book, including List of Chapters to the 1st May, 1905. Price 5 cents each.

"Points on Brotherhood Work," containing most practical hints on methods of work, organization, meetings, etc., 2 cents each, or 20 cents per dozen.

Membership Cards with Brotherhood Prayers, 1 cent each.

Forms of Service for Chapter Meeting, 10c. per dozen.

Transfer Cards, 10 cents per dozen.

The Badge of the Brotherhood, to be worn by all members as a sign of membership, and a reminder of obligations, and as a means of fraternal recognition, is a black silk button with red St. Andrew's Cross woven on the face, or a celluloid button, at 10 cents each. These badges should be always and everywhere worn, but are furnished only by the Council, and only through officers of the Chapters.

Brotherhood Headquarters.

The office of the Canadian Brotherhood is at Toronto. Address General Secretary, the Brotherhood of St. Andrew, 23 Scott St., Toronto.

The office of the Council of the Brotherhood of St. Andrew in the United States of America is at Broad Exchange Building, Boston, Mass., U.S.A. Address, Hubert Carleton, General Secretary and Editor, St. Andrew's Cross, or E. G. Criswell, Office Secretary..

The headquarters of the Brotherhood in Scotland are at 107 Princess Street, Edinburgh. The Secretary is George B. Chalk, 3 Kelbourne Street, North Kelvinside, Glasgow.

The Secretary of the Council of the English Brotherhood is Albert E. Norman, 328 Mansion House Chambers, 11 Queen Victoria Street, London, E.C.

The Secretary of the Council of the Brotherhood in the West Indies is G. T. Armstrong, Spanish Town, Jamaica.

Service for Admission of Members.

RECOMMENDED BY THE COUNCIL OF THE BROTHERHOOD IN CANADA.

All Kneeling.

In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Our Father, etc.

VERSICLE.—I will declare Thy Name unto my brethren.

RESPONSE.—In the midst of the congregation will I praise Thee.

V.—Glory be to the Father, and to the Son, and to the Holy Ghost.

R.—As it was in the beginning, is now, and ever shall be, world without end.

V.—Prosper Thou the work of our hands upon us.

R.—O prosper thou our handiwork.

Prevent us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued and ended in Thee, we may glorify Thy Holy Name, and finally, by Thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

All standing, the Minister shall say to the Candidate.

Do you desire to become a member of the Brotherhood of St. Andrew?

ANSWER.—I do.

You are then persuaded that, according to the promise and vow made at your Baptism, you are pledged to serve in the name of Jesus Christ until your life's end; and you are ready both to pray each day for the spread of His Kingdom among men, especially young men, and to make at least one earnest effort each week to bring some man nearer to Christ through His Church. Will you then, so far as you are able, faithfully observe these rules of prayer and service, so long as you shall remain a member of this Brotherhood?

ANSWER.—I will, by God's help.

Almighty God, who hath given you this will to do these things, grant also unto you strength and power to perform the same, that He may accomplish His work which He hath begun in you; through Jesus Christ, our Lord. Amen.

Taking Candidate by the hand.

I receive and admit you (N) into the fellowship of this Brotherhood, and to a share in all its privileges and duties. May you have grace to copy the example of the Blessed Saint whose name we bear, in bringing many of your brethren to the knowledge of Jesus Christ, our Lord.

V.—Our help is in the name of the Lord.

R.—Who hath made Heaven and earth.

V.—Not unto us, O Lord, not unto us.

R.—But unto Thy Name give the praise.

V.—The Lord be with you.

R.—And with Thy spirit.

Let us pray.

V.—O Lord, save Thy servants.

R.—Who put their trust in Thee.

V.—Send us help from Thy holy place.

R.—And strengthen us out of Zion.

Almighty God, who didst give such grace unto Thy Holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; grant unto us all, that we, being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfil Thy Holy commandments; through the same Jesus Christ our Lord. *Amen.*

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; bless *this* Thy *servant*, whom we have now received, in Thy Holy Name, into the Companionship of the Brotherhood of St. Andrew; and grant that by Thy Grace *he* may lead a godly life in Thy Church, and, laboring for the extension of Thy Kingdom, may finally inherit eternal life; through Jesus Christ our Lord. *Amen.*

BLESSING.

(To be used only when this office is said by a Priest).

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. *Amen.*

It is recommended that candidates be admitted after a celebration of the Holy Communion, by the Clergyman of the Parish.

[The candidate should now receive the Brotherhood badge, which he is entitled to wear so long as he remains a member.]

A Service for Use at Chapter Meetings.

NOTE.—In the absence of a Clergyman, the Director (or member appointed by him) shall act as Reader.

HYMN.

Bible Lesson (to be read by a Member selected beforehand).

The Reader shall then say (*all standing*):

Do you recognize your obligation to keep faithfully your twofold vow of daily prayer and weekly service for the spread of Christ's Kingdom among men, especially young men?

And every member shall answer: "I do."

READER.—Our help is in the Name of the Lord.

ANS.—Who hath made Heaven and earth.

READER.—Blessed be the Name of the Lord.

ANS.—From this time forth for evermore.

THE APOSTLES' CREED.

Let us Pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

THE LORD'S PRAYER.

Almighty God, who didst give such grace unto Thy Holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and

followed Him without delay; grant unto us all, that we, being called by Thy Holy Word may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

**FOR THE SPREAD OF CHRIST'S KINGDOM AMONG
YOUNG MEN.**

Almighty and Eternal Father, without whom nothing is strong, nothing is holy; vouchsafe, we beseech Thee, to inspire and sustain the prayers and efforts of the members of our Brotherhood and to hallow their lives, and grant that young men everywhere may be brought into the Kingdom of Thy Son, and may be led from strength to strength, until they attain unto the fulness of Eternal Life, through the same, Thy Son, Jesus Christ our Lord. *Amen.*

FOR GUIDANCE.

O God, forasmuch as without Thee we are not able to please Thee,; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

O Saviour of the world, who by Thy Cross and precious blood hast redeemed us, save us and help us. We humbly beseech Thee, O Lord. *Amen.*

Instead of the prayers above, the Litany at page 45 may be used.

The business of the Chapter shall then be proceeded with according to the Rules of Order. (See page 34).

AT CLOSE OF MEETING.

READER.—Let us pray:

What we have now done, we offer unto Thee, O Lord. Pardon all our unworthiness and the im-

perfections of our service, and make us more worthy labourers for Thee, through Jesus Christ our Lord. *Amen.*

FOR THE BROTHERHOOD.

O Almighty and Eternal God, we humbly pray Thee to vouchsafe Thy blessing to this Brotherhood, that all its members, being inspired with lively faith and love, may earnestly strive to promote the honor due to Thy dear Son, the spread of His Church, and the gathering of wanderers into the fold; give us grace to fulfil in our lives what we profess with our lips; deliver us, O God, from false doctrine and slackness of living; and grant that persevering unto the end, we may obtain everlasting life, through Jesus Christ, our Lord. *Amen.*

FOR MORAL COURAGE (TO BE SAID BY ALL).

Heavenly Father, Thou knowest the weakness and cowardliness of my heart. Thou knowest how much I care for the opinion of men. Help me, I beseech Thee, to care more for what will please Thee. Make me strong and courageous, that I may never be afraid to do my duty. Give me grace and courage to speak when and as I should. Let me never shrink from my duty through the fear of man. Let the love of Jesus fill my heart, that in His strength I may be strong. Give me the constant guidance and assistance of the Holy Spirit. I ask all in the Name and for the sake of Thy dear Son, Jesus Christ. *Amen.*

The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

A Litany.

O God, the Father of Heaven; have mercy upon us miserable sinners.

O God, the Father of Heaven; have mercy upon us miserable sinners.

O God the Son, Redeemer of the World; have mercy upon us miserable sinners.

O God the Son, Redeemer of the World; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O Holy, Blessed and Glorious Trinity, Three Persons and One God; have mercy upon us miserable sinners.

O Holy, Blessed and Glorious Trinity, Three Persons and One God; have mercy upon us miserable sinners.

We sinners do beseech Thee to hear us. O Lord God, and that it may please Thee to bless the labours of this Brotherhood and to spread Thy Kingdom among young men.

We beseech Thee to hear us, good Lord.

That it may please Thee to give those who form the Council of this Brotherhood such wisdom and earnestness as may enable them rightly to govern and direct it.

We beseech Thee to hear us, good Lord.

That it may please Thee to forward the work of the Chapter in this parish, giving to all its members an earnest desire to devote themselves entirely to Thy Holy Service.

We beseech Thee to hear us, good Lord.

That it may please Thee to bless our Bible classes, that those who belong to them may be regular in their attendance, and that what is taught therein may really meet the needs of all.

We beseech Thee to hear us, good Lord.

That it may please Thee to strengthen those who receive strangers in the Church and those who visit outside.

We beseech Thee to hear us, good Lord.

That it may please Thee to bless all other work of the members of this Chapter.

We beseech Thee to hear us, good Lord.

That it may please Thee to hear our prayers for all men who sin against Thee or neglect to serve Thee; and to grant them the grace of true repentance and amendment of life.

We beseech Thee to hear us, good Lord.

That it may please Thee to strengthen those whom we have been enabled to help, and that they may have the grace to continue in the way of righteousness.

We beseech Thee to hear us, good Lord.

That it may please Thee to pardon our lack of prayer for others, the weakness of our efforts of work, and all our neglect of duty through fear of man or love of ease.

We beseech Thee to hear us, good Lord.

That it may please Thee to give us more love, more wisdom, more earnestness and more perseverance in our work among men.

We beseech Thee to hear us, good Lord.

That it may please Thee to give us grace to continue to work for Thee even when our efforts seem to fail.

We beseech Thee to hear us, good Lord.

That it may please Thee to create in us a more hearty desire to receive the Blessed Sacrament of Thy Body and Blood, that hungering and thirsting after Thee, we may by Thee be satisfied.

We beseech Thee to hear us, good Lord.

Son of God, we beseech Thee to hear us.

Son of God, we beseech Thee to hear us.

O Lamb of God that takest away the sins of the world.

Grant us Thy peace.

O Lamb of God that takest away the sins of the world.

Have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father, etc.

The grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Ghost, be with us all, evermore. *Amen.*

Chapters of the Brotherhood of St. Andrew in Canada by Dioceses.

[Omitting those where Charters have been withdrawn, but including many not at present active.]

DIOCESE OF TORONTO.

No.	Chapter.	Place.
1.	St. Luke's	Toronto
4.	St. James' Cathedral...	"
5.	St. Margaret's	"
6.	St. John's	Peterboro
7.	Church of the Redeemer	Toronto
11.	St. Peter's	Cobourg
13.	St. Mark's	Toronto
18.	St. Stephen's	"
19.	Trinity	Streetsville
21.	Holy Trinity	Toronto
24.	St. Matthias	"
25.	St. Peter's	"
38.	Trinity	Colborne
39.	St. George's	Toronto
45.	St. Cyprian's	"
50.	St. George's	Islington
53.	Grace	Toronto
59.	St. Mary Magdalene ...	"
60.	Christ Church	Campbellford
62.	St. Thomas'	Toronto
63.	St. Saviour's	"
64.	St. James'	Orillia
66.	St. Mark's	Toronto Junction
67.	St. Matthew's	Toronto
73.	St. George's	Hastings

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No.	Chapter.	Place.
77.	St. George's	Oshawa
90.	St. Paul's	Uxbridge
91.	St. Philip's	Toronto
107.	St. Paul's	Omeme
118.	St. John the Evangelist	Toronto
120.	St. John's	Norway
131.	St. Simon's	Toronto
133.	St. Mark's	Port Hope
135.	St. Clement's	Eglinton
153.	St. John's	Weston
180.	St. Anne's	Toronto
181.	St. John's	Toronto Junction
184.	St. Alban's Cathedral...	Toronto
188.	St. George's	Newcastle
191.	All Saints'	Toronto
192.	Trinity	Barrie
213.	All Saints'	Whitby
215.	Church of the Messiah.	Toronto
226.	St. Jude's	"
229.	Christ Church	Brampton
231.	Grace	Milton
233.	St. John's	Cookstown
235.	St. John's	York Mills
246.	Trinity	Bradford
257.	St. Mary's, Dovercourt.	Toronto
258.	All Saints'	Collingwood
264.	St. Bartholomew's	Toronto
272.	St. Clement's	"
291.	Grace	Markham
292.	St. Philip's	Unionville
293.	St. Barnabas'	Chester
297.	Trinity, East	Toronto
298.	St. Paul's	Newmarket
304.	Trinity	Aurora
306.	St. Andrew's	Alliston

No.	Chapter.	Place.
308.	St. John's	Port Hope
309.	St. Paul's	Beeton
324.	St. John's	Bowmanville
325.	St. Martin's	Toronto
328.	St. Paul's	"
333.	Epiphany	"

DIOCESE OF HURON.

8.	Trinity	Galt
9.	St. Paul's	Woodstock
20.	Grace	Brantford
26.	St. Jude's	"
31.	St. James'	Stratford
33.	St. Paul's	Clinton
34.	St. John the Evangelist	Berlin
54.	Christ Church	Meaford
61.	St. James'	Ingersoll
74.	Trinity	Mitchell
83.	St. James'	Hespeler
89.	St. James'	St. Mary's
96.	St. John's	Preston
101.	Christ Church	Chatham
115.	All Saints'	Windsor
117.	St. Thomas'	Seaforth
129.	Holy Trinity	Wallaceburg
134.	Trinity	Watford
144.	St. John's	Bervie
146.	St. Paul's	Essex
147.	Christ Church	Colchester
149.	Trinity	Durham
152.	St. Paul's Cath.	London
158.	Trinity	Simcoe
177.	St. Paul's	Port Dover
179.	St. Thomas'	Walkerton

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No.	Chapter.	Place.
186.	Epiphany	Kingsville
197.	St. Alban's	Delhi
199.	St. John's	Strathroy
204.	Grace	Millbank
212.	St. John's	Alvinston
242.	Christ Church	Amherstburg
243.	St. Paul's	Southampton
253.	St. George's	Sarnia
254.	Christ Church	Petrolia
262.	St. Paul's	Wingham
273.	Christ Church	Listowel
281.	St. John's	St. Thomas
282.	Memorial	London
283.	St. John's	"
284.	St. George's	"
285.	Christ Church	"
286.	Huron College	"
287.	St. Matthew's	"
288.	All Saints'	"
289.	Trinity	Aylmer
290.	Trivett Memorial	Exeter
294.	St. John's	Brantford
296.	Holy Saviour	Waterloo
300.	Holy Trinity	Chatham
302.	St. John's	Tillsonburg
303.	St. James'	St. Mary's
305.	Home Memorial	Stratford
312.	Church of the Advent	Ridgetown
326.	St. James'	London
327.	Trinity	Blenheim

DIocese OF NIAGARA.

15.	Christ Church Cathedral	Hamilton
16.	St. James'	Guelph
22.	St. Thomas'	Hamilton

No.	Chapter.	Place.
27.	St. Luke's	Burlington
29.	St. Mark's	Orangeville
37.	St. Mark's	Hamilton
42.	St. James'	Dundas
44.	St. Paul's	Palmerston
52.	Christ Church	Trafalgar
80.	St. John's	Hamilton
82.	St. George's	Georgetown
121.	St. Luke's	Hamilton
126.	St. John's	Ancaster
128.	Christ Church	Niagara Falls
132.	Church of the Ascension	Hamilton
173.	St. John's	Thorold
207.	St. Thomas'	St. Catharines
222.	St. George's	Homer
227.	St. Mark's	Niagara
236.	St. Stephen's	Hornby
238.	St. Paul's	Jarvis
239.	St. Alban's	Acton
241.	St. Barnabas'	St. Catharines
251.	St. Paul's	Norval
261.	Grace	Arthur
269.	St. George's	Guelph
275.	St. George's	Hamilton
279.	St. James'	Port Colborne
299.	Holy Trinity	Welland
301.	Redeemer	Stoney Creek
310.	St. Paul's	Dunnville
313.	St. Paul's	Mount Forest
315.	Good Shepherd	Riverston
323.	St. John's	Farewell
332.	All Saints'	Hamilton
340.	St. Philip's	"

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DIOCESE OF ONTARIO.

No.	Chapter.	Place.
2.	St. George's	Kingston
28.	Christ Church	Belleville
40.	St. James'	Kingston
46.	St. Peter's	Brockville
48.	St. Mary Magdalene...	Napanee
57.	St. Thomas'	Belleville
85.	St. James'	Tweed
109.	Trinity	Brockville
110.	Christ Church	Gananoque
114.	St. Mark's	Deseronto
139.	St. Mark's	Barriefield
148.	St. Mary Magdalene ...	Picton
225.	St. George's	Trenton
230.	St. John's	Selby
237.	Parish of Camden	Newburgh
314.	St. Paul's	Cardinal

DIOCESE OF OTTAWA.

14.	St. Barnabas'	Ottawa
36.	Christ Church	"
47.	St. John's	Smith's Falls
55.	Holy Trinity	Pembroke
68.	St. James'	Carleton Place
92.	St. George's	Ottawa
95.	St. John the Evangelist	"
105.	St. Alban's	"
108.	St. Barnabas'	Fallowfield
122.	Trinity	Cornwall
140.	St. Matthew's	Hintonburg
142.	St. James'	Perth
143.	St. Alban's	Mattawa
156.	St. James'	Morrisburg
164.	St. Paul's	Almonte

No.	Chapter.	Place.
178.	Good Shepherd	Cornwall
200.	St. Bartholomew's	Ottawa
245.	Emmanuel	Arnprior
249.	St. Paul's	Cobden
278.	All Saints'	Ottawa
311.	St. Luke's	"
331.	St. Matthew's	"
336.	St. John's	Vankleek Hill

DIOCESE OF MONTREAL.

3.	Holy Trinity	Frelighsburg
10.	St. Thomas'	Montreal
12.	St. Martin's	"
23.	All Saints'	"
65.	St. Paul's	Knowlton
69.	St. James' the Apostle... ..	Montreal
78.	St. James'	Hull
88.	Grace	Montreal
99.	St. Stephen's	"
112.	St. Barnabas'	St. Lambert
123.	St. John the Evangelist	Quyon
137.	St. Luke's	Waterloo
155.	Christ Church	Aylmer
190.	St. George's	Montreal
193.	St. George's	Granby
206.	Church of the Advent... ..	Westmount
218.	St. Luke's	Montreal
224.	St. Mary's	Hochelaga, Mont- real.
240.	St. Stephen's	Westmount, Mont- real.
271.	St. Stephen's	Lachine Locks
280.	Ascension	Montreal
329.	Christ Church Cath....	Montreal

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DIOCESE OF QUEBEC.

No.	Chapter.	Place.
103.	St. Peter's	Sherbrooke
106.	St. Matthew's	Quebec
198.	Christ Church	Stanstead Plain
219.	St. James'	Hatley
228.	St. Luke's	Magog

DIOCESE OF FREDERICTON.

97.	St. Mark's	S. John
125.	St. Luke's	"
130.	Christ Church	St. Stephen
136.	Trinity	St. John
141.	St. Mark's	St. George
145.	St. Paul's	St. John
151.	Christ Church	Pennfield
159.	St. Andrew's	St. Andrew's
163.	St. James'	St. John
168.	St. Jude's	"
169.	St. George's	"
172.	St. George's	Moncton
174.	St. Luke's	Woodstock
183.	Christ Church	Fredericton
185.	Mace's Bay	Musquash
187.	Christ Church Cath. ...	Fredericton
189.	St. Margaret's Mission.	"
194.	St. John the Baptist ...	St. John
195.	Trinity	Andover
196.	St. Mary's	St. John
208.	St. Paul's	Hampton
221.	St. Paul's	Rothsay
252.	Ascension, North Head.	Grand Manan
256.	St. Paul's, Grand Harbor	"
295.	Christ Church	Campbellton

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DIOCESE OF NOVA SCOTIA.

No.	Chapter.	Place.
35.	St. Luke's Cathedral ...	Halifax
41.	St. George's	"
43.	St. Mark's	"
51.	St. Paul's	"
87.	St. John's	Truro
119.	St. John the Baptist...	North Sydney, C.B.
166.	St. Peter's Cathedral ...	Charlottetown, P.E.I.
167.	Christ Church	Amherst
176.	St. Luke's	Annapolis Royal
201.	St. Mary's	Aylesford
202.	St. James'	Mahone Bay
203.	Holy Trinity	Middleton
210.	St. John's	Lunenburg
216.	Trinity	Halifax
223.	Trinity	Liverpool
232.	St. George's	New Glasgow
248.	St. Matthias'	Halifax
250.	St. George's	Sydney, C.B.
259.	Holy Trinity	Granville Ferry
263.	Christ Church	Sydney, C.B.
277.	Trinity	Sydney Mines, C.B.
316.	St. Bartholomew's	Louisburg
317.	St. George's	Pugwash
318.	Holy Trinity	Yarmouth
319.	St. Mary's	Glace Bay
320.	Holy Trinity	Bridgewater
322.	St. Andrew's	Mulgrave
330.	St. Alban's	Sydney, C.B.
352.	St. Paul's	Charlottetown, P. E. I.

DIOCESE OF NEWFOUNDLAND.

150.	St. Thomas'	St. John's
265.	St. Stephen's	Salvage

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DIOCESE OF ALGOMA.

No.	Chapter.	Place.
157.	St. Luke's	Sault Ste. Marie
170.	St. John's	Port Arthur
209.	St. Mark's	Emsdale
217.	St. John's	North Bay
266.	All Saints'	Huntsville
268.	St. John the Evangelist	Sault Ste. Marie
274.	St. Mary's	Powassan
276.	St. Thomas'	Bracebridge
307.	St. Mary's	Novar
334.	Epiphany	Sudbury
335.	St. Luke's	Fort William
339.	St. James'	Gravenhurst

DIOCESE OF RUPERT'S LAND.

30.	All Saints'	Winnipeg
49.	Holy Trinity	"
111.	St. Mary's	Portage la Prairie
124.	St. Matthew's	Brandon
214.	Christ Church	Winnipeg
220.	St. Peter's	"
244.	St. Mary's	Virden
260.	Christ Church	Melita
267.	St. Matthew's	Winnipeg
343.	St. Luke's	Winnipeg
344.	St. John's	Carman
347.	St. Andrew's	Hartney
350.	St. Agnes'	Carberry
351.	St. Andrew's	Deloraine

DIOCESE OF KEEWATIN.

113.	St. Alban's	Rat Portage
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DIOCESE OF QU'APPELLE.

No.	Chapter.	Place.
165.	St. Luke's Mission	Kutawa
211.	St. John the Baptist ...	Moosejaw
247.	St. James'	Boggy Creek
338.	St. Paul's	Regina
341.	St. Barnabas'	Medicine Hat
346.	St. Stephen's	Swift Current
348.	St. Michael's	Grenfell
349.	St. John's	Indian Head

DIOCESE OF CALGARY.

98.	Church of the Redeemer	Calgary
342.	Christ Church	Macleod

DIOCESE OF SASKATCHEWAN.

154.	St. Alban's	Prince Albert
161.	St. George's	Battleford
345.	St. John's	Saskatoon

DIOCESE OF NEW WESTMINSTER.

100.	St. John's	Vancouver
175.	Christ Church	"
205.	Holy Trinity	New Westminster
234.	St. Saviour	Nelson, B.C.
321.	St. Michael's	Vancouver

DIOCESE OF COLUMBIA.

71.	St. Paul's	Nanaimo
127.	St. Barnabas'	Victoria
270.	Christ Church	"

DIOCESE OF KOOTENAY.

337.	St. Peter's	Revelstoke
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DIOCESE OF SELKIRK.

255.	St. Paul's	Dawson City, Y.T.
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IMPORTANT POINTS TO BE REMEMBERED BY EVERY BROTHERHOOD MAN



1. Always arrange for, and attend, Corporate Communion, once a month.
2. Wear the Brotherhood button on week days as well as on Sundays.
3. Subscribe for, and READ "St. Andrew's Cross."
4. Write as often as you please to Head Office, that is what Head Office is for, we want to hear from the members in all parts of Canada.
5. Make full use of your vacation, or in travelling, by spreading the Brotherhood idea, perhaps it is just what the other man wants to hear about.
6. Be content to do little things WELL, you may never have the chance to do great things.
7. Make every effort to be present at Brotherhood Conventions.
8. Always advise Head Office of the removal of any Churchman, or Brotherhood man to any other place. A post card to this effect may do a great amount of good.
9. Remember that as YOU pray, and work the Brotherhood will become a greater power for good.
10. Never get discouraged. All obstacles are put in our way that we may become the stronger through overcoming them.